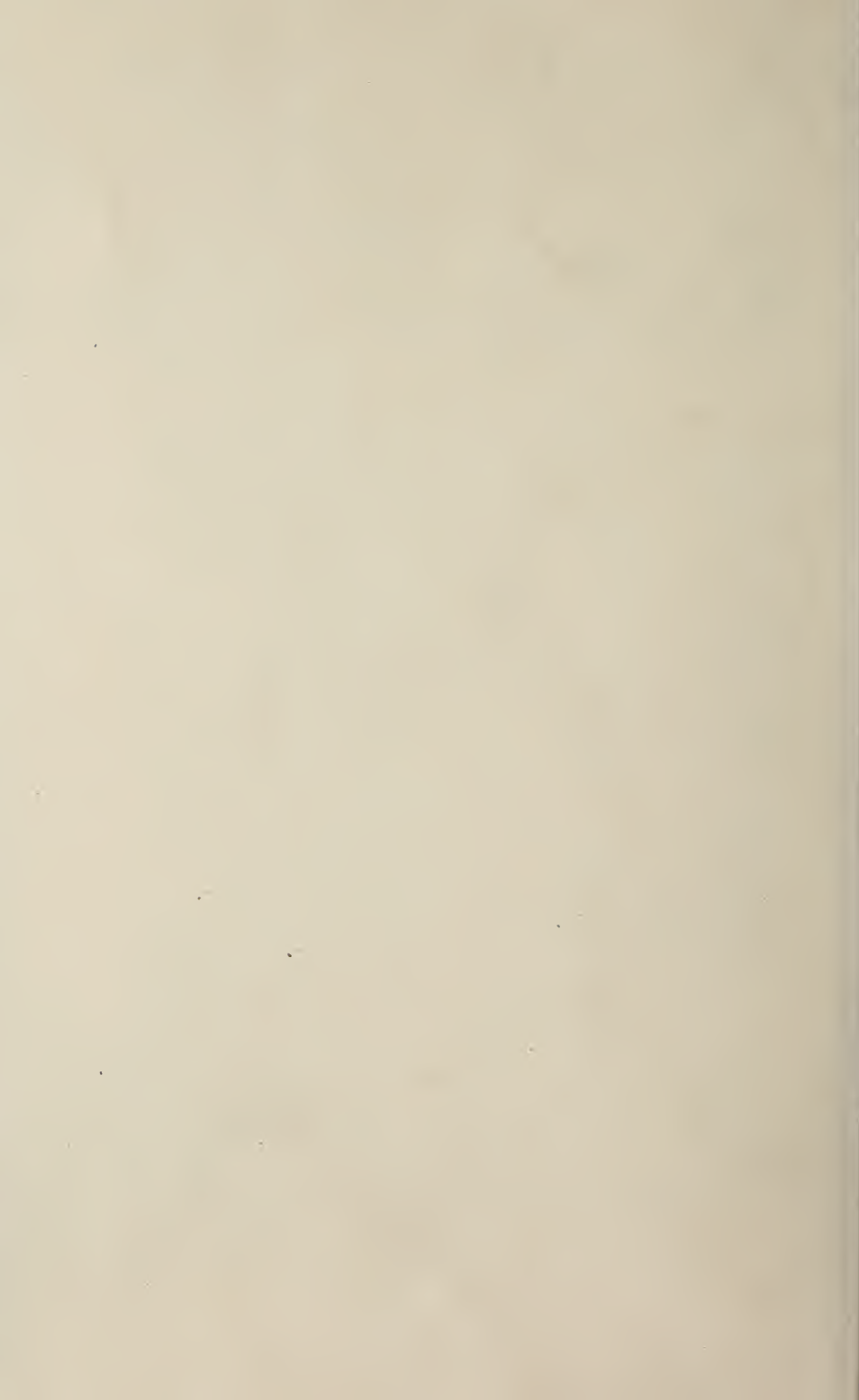


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No. 10.

COMMUNICATIONS.

PRAYER THAT IS ANSWERED.

Messrs Editors,

THE article on prayer, in your number for August, I read with pleasure and with profit. There is one sentence in the opening paragraph, to which I wish to call the attention of the churches through the medium of the same publication. It is the following: "The volume of inspiration abounds in assurances that prayer ascending from believing hearts shall be heard."

To the truth of this sentiment I presume all your readers will readily subscribe; but I cannot dismiss the apprehension, that very many who subscribe to it, are the subjects of a sinful incredulity, and that in *this* lies the real cause why so many of their petitions are unanswered. Spiritual blessings are conferred upon men on the principle on which sight was imparted to the two blind men, Matt. ix. 29. "*According to your faith be it unto you.*" These men had, just before, professed faith in the Redeemer's power to relieve them, and he who "knew what was in man," saw that their profession was sincere; but to furnish the witnesses with a proof of its sincerity as well as to teach *us* the principle on which he imparts his favors, he makes their healing to depend on the genuineness and strength of their faith. This connexion between a vigorous faith in the petitioner and the communication to him of extensive spiritual blessings is very forcibly expressed by the apostle James, "Let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven of the wind and tossed; let not *that* man think that he shall receive any thing of the Lord."

The indispensable necessity of an unshaken faith on the part of a petitioner, is shown in our Lord's conversation with Peter, respecting the withered fig-tree. When Peter expressed surprise at the suddenness of the event, our Lord took occasion to urge the

necessity of *believing* when we pray, that what we ask shall be imparted to us. "Have faith in God; for, verily, I say unto you, that whosoever shall say to this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, what things soever ye desire when ye pray, *believe that ye receive them, and ye shall have them.*" Mark xi. 22—24.

This passage may, it is true, be perverted into a warrant to pray for unlawful things, or for things lawful in an unlawful manner; but, rightly understood, it can have no such tendencies: on the contrary, it will be found one of the most encouraging passages to the duty of prayer that the word of God contains. This declaration and command suppose some things and have some limitations which do not appear on the face of the passage. These must be known in order to our intelligently availing ourselves of the encouragements which it suggests.

First, the passage *supposes* some things. It supposes that what we supplicate are promised blessings. It can never be imagined that our Lord enjoins on us the exercise of an unwarranted confidence; for unwarranted confidence is presumption. But a confidence which is warranted, must be based on a divine testimony or promise; and must have distinct reference to Christ as him in whom the promises of God are Yea and Amen. Hence it appears that the passage supposes the applicant to the throne of grace to be a believer in Jesus, and the petitions he offers to be warranted by promises in the word of God to bestow the blessings they specify.

The passage supposes further, that the petitioner rightly understands the promise he pleads. The promiser is obliged to fulfil his promise in the sense in which he intended it to be understood; not in any sense in which it might be misunderstood. Now doubtless God intended men to understand his promises in the *right* sense, that is, in the sense in which he intended to fulfil them; it is, then, no impeachment of his veracity that men's expectations have not been realized, even when their expectations were based on his promises, if they were such as God did not intend to excite, and such as arose from a misapprehension of his promises. Let me illustrate the case: A person in business is considerably straitened for money; he receives from a correspondent a draft on the bank of the United States; overjoyed, he presents it for payment, and it is honored. But to his inexpressible disappointment, instead of being, as he supposed it, a draft for \$1000, he finds it was only for \$100. Here, the bank is good, the check genuine, the claim actually made is recognised and met, and yet the merchant is disappointed; but his disappointment arises from his misunderstanding the purport of the draft, what he expected *was not promised*. Now the promises of God's word are drafts on the bank of Heaven, drawn in favor of poor sinners; but though the bank is good, and the drafts are honored, it sometimes happens that the presenter is disappointed, because he read them incorrectly. Hence we may learn how important it is for us deeply to study the sacred volume, and

patiently and industriously to compare scripture with scripture, that we may obtain clear and consistent views of its promises, that we may plead them in our petitions without wavering.

Secondly, The passage is bounded by some *limitations*. We have already said that they must be promised blessings which we thus confidently expect, and of course if the promises be conditional, and not absolute, our confidence cannot be absolute, but must be dependent on the conditions of the promise. Thus temporal blessings are promised; but not *absolutely*, in any greater degree than to supply *absolute necessities*. Consequently when praying for these blessings, absolute confidence is not warranted, any farther than that absolute necessities shall be supplied. Here then is a limitation arising from the nature of the blessings sought. Another limitation may be mentioned arising from the character of the person seeking. This is often the hinging point of a promise. Let me instance Isa. l. 10. "Who is among you that feareth the Lord and obeyeth the voice of his servant, who walketh in darkness and hath no light? Let him trust in the Lord, and stay himself on his God." Here is a promise that God will be the strength and stay of such a soul. But if he who would take consolation from it, though generally a good man, were remiss in some known duty, (family worship, for example,) could he possibly impugn the veracity of the Promiser, because he still feels condemned by his heart, and without confidence before God? Certainly not. The promise has just such a limitation; he who would hope, confidently, for the promised blessing must *obey* the voice of God's servant, or he has no warrant to "trust in the Lord, and stay himself upon his God."

There is another limitation arising out of the circumstances of the petitioner; for with respect to them, promises, in some instances, appear to be given. God has said that he will supply all his people's need according to his riches in glory by Christ Jesus. Now this does not mean according to the riches of his *power to supply them*, according to the plenitude of his *resources*; but that, according to the riches of his wisdom, as well as power, he will proportion his aids to their exigencies. Thus to Paul, who prayed that his peculiar temptation might *depart* from him, our Lord replied, "My grace is sufficient for thee; for my strength is made perfect in weakness." We see then, that the letter of a promise may remain unfulfilled to the petitioner, and yet no impeachment lie against the truth of the promise, because it was given subject to such limitations as might arise out of his particular circumstances.

Again, the glory of God may sometimes require that the *letter* of a promise shall remain unfulfilled; and in such cases the promises are to be considered as given, subject to such a limitation. For example, there are many promises of deliverance from the persecutor's power, the scourge of the tongue, &c.; yet thousands of God's faithful servants have fallen by the power of their enemies, and thousands more have suffered, and do suffer from the tongue of slander. Are then the promises of God of none effect? God forbid. But God's glory requires the trial and affliction of his servants,

and to his glory the promise of their deliverance must be subject. The *spirit* of the promises is fulfilled, indeed:—this requires that the good promised, or a superior one be communicated; and this is done for the martyr when he enters the joy of his Lord; and for the reviled Christian when grace is given him to resemble his Saviour in the meekness of endurance, and to believe that great is his reward in heaven.

But notwithstanding all that this passage supposes, and all the limitations to which the assurance it contains is subject, it appears to be among the most encouraging promises to the duty of believing prayer, that the word of God contains; for it teaches us, that if we are assured that what we solicit, God has promised, we may present our supplications in the "*full assurance of faith.*" Now there are many promises in the sacred volume, which are made with respect to things, the bestowment of which will glorify God, honor the Redeemer, and promote the true and highest interests of the petitioners; and which they may be certain that they understand. In praying then for these things, we may, without presumption, *believe that we receive them*, and so believing, *we shall have them*. Such promised blessings, among others, are the following: the increase of spiritual knowledge, and devotedness, and zeal, &c. in the servants of God; the increase of purity, and love, and union in the churches of Christ; the enlargement of the borders of Christ's kingdom; the downfall of Heathenish, and Mohammedan, and Anti-Christian idolatry and superstition; our own personal victory over the world, the flesh and Satan and the more unreserved and perfect consecration of our bodies and souls to the service of God. Possibly some persons may be ready to say, that for these blessings, they have prayed so long, and to so little purpose, as to be nearly ready to complain with Zion of old, "The Lord hath forsaken me; my God hath forgotten me," and to be silenced by the taunts of the enemy, "Where is the promise of his coming?" But, beloved, is it surprising that you thus despond? Your despondency is to be charged on your unbelief;—you do not "*believe that whatsoever things you ask in prayer, you shall receive;*" and as these blessings are bestowed on the principle above mentioned, *according to faith*, it is not strange, that, where there is a predominance of unbelief, petitions should be unheard and disregarded. You are such petitioners as James censures, who, when they ask for blessings, ask wavering; and thus secure a denial.

That we often thus ask, appears even in our grateful surprise, when our petitions are answered. How are our souls overwhelmed in astonishment in such cases! But this surprise can hardly consist with a state of vigorous faith; it will scarcely ever be found in a person who is much in intercourse with heaven. Why should it surprise us that the God of TRUTH should be faithful to his engagements? On the contrary, it would be surprising if he were otherwise. Our astonishment might justly be excited, were they not fulfilled; but their fulfilment never should excite it. What should we say of a person who should present a check at the bank, and on

receiving the amount of it, should break out into expressions of astonishment at the consequences of presenting it? We should say, "Surely, this person is no merchant, or man of business: if he were, he would know that there is nothing strange in what astonishes him; he evidently did not expect such results, or they would not so much surprise him; if he understand the transaction of business in general, it is plain, that in this instance he either suspected the genuineness of the draft, or the solvency of the bank." Now is not much of our surprise, on receiving answers to prayer, liable to similar remarks? May not the experienced Christian, who lives much in prayer, and is strong in faith, say, Surely, these persons must be strangely under the influence of unbelief; for they plainly, either doubted the truth of the promises they pleaded, or the power of God to perform them. Now since by our unbelief we lay ourselves open to such censures as these, is it surprising that our prayers in many instances are apparently unheard and disregarded? No: it is exactly what might have been expected; for our Lord says, "*according to your faith, be it unto you.*"

But there are some things requisite, in order to the consistent exercise of unshaken faith, which must be mentioned; lest from forgetting them, our faith degenerate into presumption. The prayer we offer, must not only be for promised spiritual blessings, but it must be offered *in the name of Jesus*. To advert to Him in our supplications, as the being for whose sake alone we plead, will destroy that unbelief which originates in conscious guilt and unworthiness. Often do we feel emotions which may be thus expressed: Alas! it is but presumption for *me* to pray and expect a blessing. I am so deeply sinful—so utterly unworthy. But what then? Have we forgotten that our prayers are not presented in our own name, but in that of Jesus? Our unworthiness presents no obstacle to the fulfilment of the promise, for it is *in Christ* that the promises are Yea and Amen. The promises are drafts payable *to the bearer*, without reference to his own unworthiness or guilt; and they are honored *because of the wealth and credit* (i. e. *righteousness*) of Him in whom they are Yea and Amen.

Again, The prayer we offer must be *fervent*, or we cannot consistently expect acceptance. God has said, not only that every one that seeketh findeth; but that to find Him we must not expect, till we seek him with *all the heart*. Jer. xxix. 13.

Perseverance, also, must characterize our approaches to God, if we would exercise confidence of acceptance; for the exhortation is, "Continue in prayer." Paul besought the Lord *thrice*, thus exemplifying in himself what he requires of others; namely, to pray "with all perseverance." Eph. vi. 18.

Watchfulness, also, must characterize our devotion. "Continue in prayer, and *watch* in the same." Obedience to this injunction will prevent that unseemly surprise which was before adverted to, when our prayers return to us in blessings.

If we thus pray, and for such blessings as above mentioned, we may believe that we shall receive them. Let us then be "strong

in faith, giving glory to God." Let us no longer bewail unbelief as an *infirmity*, but deplore it as a SIN;—let us say with the man in the Gospel, "Lord, I believe; help thou mine unbelief." If all the sincere followers of Jesus would exercise that measure of faith in their supplications, which the word of God warrants; if they would come with boldness to the throne of grace, and plead God's promises with becoming confidence; how soon would the wilderness and solitary place be glad for them, and the desert rejoice and blossom as the rose! How soon would heathenism and superstition be overthrown, and the missionaries of the cross and ministers at home, say of the crowds of genuine converts to righteousness, "Who are these that fly as a cloud, and as the doves to their windows?" How soon would the day arrive when

"One song shall fill all nations; and all cry
"Worthy the Lamb; for he was slain for us."

OLIGOPISTOS.

AN INAUGURAL ADDRESS DELIVERED IN THE CITY OF WASHINGTON, MARCH 11, 1829. BY STEPHEN CHAPIN, D. D. PRESIDENT OF THE COLUMBIAN COLLEGE.

In our last number but one, we commenced some remarks on this Address. We have since obtained permission to insert it entire in our pages; and in thus laying it before our readers, we are confident that we shall highly gratify them, and the most effectually recommend a subject of incalculable importance.

FELLOW CITIZENS,

I STAND before you as a public character. The station which I occupy, will, doubtless, give some additional influence to the sentiments which I may advance. This consideration inspired me with a deep sense of responsibility, and made me anxious to select a subject, which would be best suited to the present occasion. I might have chosen to address you upon the importance of classical learning; upon the circumstances in our country, which are peculiarly favorable to the progress of science and literature; or upon the connexion between the general diffusion of knowledge, and the stability of elective governments. But these topics I have declined, and have taken for my theme, *The Business of Human Life*.

To gain a correct knowledge of this subject, and to act accordingly, will secure our welfare, not simply during our short probation, but during our endless existence. What then is the business of human life? In reply, I would say, that it is, in its highest design, to acquire that education in knowledge, and to form that character, which will qualify us for a future state of happiness. Before I present the proof of this sentiment, I will define what I mean by education. By this term I mean the right application of

that whole combination of means, which are appointed to be employed upon man, to give health and vigor to his constitution, dignity and grace to his manners; to develop and mature his intellectual powers; to subdue his evil propensities; and to train him up in the habits of morality and religion. As man possesses soul and body, and as he was formed to exist in two worlds, and in each of them has specific duties to perform, his education should be adapted to his complex character, and to his respective theatres of action. In order to fit him for his present station, he needs a healthy and vigorous constitution, a mind strengthened by study, and enriched by various knowledge and experience, and a heart of inflexible integrity, and yet tenderly alive to the highest welfare of his species. In a word, that man is the best educated, who possesses the greatest physical strength, the richest stores of wisdom and knowledge, and a paramount disposition to employ all his talents in honoring God, and in multiplying the sources of human enjoyment. Think not that because I have directed your attention principally to the future state, that I wish to encourage indifference to this life. Instead of doing this, I would say that the objects of this world were designed to excite our attention and gratitude; and that a faithful discharge of our relative duties here on earth, is one of the best preparations for the world to come. But that it should be our grand concern to acquire that knowledge, and to form that character, which will fit us for a state of blissful immortality, I shall support by two comprehensive arguments.

1. The mental endowments of man indicate, that he is designed for another and more lasting state.

2. All the appointed means of instruction and discipline are actually adapted to exert such an influence over his mind, as is best calculated to fit him for a future world of glory.

My first argument ought not to be deemed unsound; for in many other cases, we learn the end and uses of things from a knowledge of their properties. The wing of the bird, and the fin of the fish, determine the element and the manner, in which they are to be employed. An inspection of the delicate and specific structure of a watch, will teach us, that it is formed, not to be thrown among the toys of children, but to be carefully kept to mark the passing hours of time. The limbs and the organs of the human body, so readily indicate the end of their formation, that even children infer, that the feet were designed for motion, the hands for labor, and the eyes for seeing. By the same mode of reasoning, we can, with equal certainty, decide for what purpose man was called into existence. What, then, are the properties of his mind, which teach us that he was formed for a second state of being?

Man is endowed with that insatiable curiosity, which all the wonders of this globe will not satisfy. Anxious to gain a knowledge of other worlds, he patiently studies the exact sciences, to enable himself to explain the phenomena of the heavenly bodies. When he has completed his calculations in the solar system, he by

the aid of powerful glasses extends his researches into new tracts of space ; and determines the magnitude, the distance, and the orbit of some planet, which revolves in the fields of ether far beyond his unaided sight. His memory preserves the fruits of his studies and experience. Reason guides him to a knowledge of some of the sublimest truths respecting the works and attributes of Jehovah. By the aid of imagination, he can form from the stores of his simple ideas unequalled models in arts and manners, and read with delight those works of fiction, which paint before him specimens of excellency and glory, which far transcend any thing that can be found in real life. In this way he becomes dissatisfied with his present state and acquisitions, and is excited to make renewed efforts after higher attainments, under the animating hope, that in some future period he will realize all these creations of fancy. By the possession of a mind susceptible of religious truth and feeling, he is enabled to discover some of the moral glories of the divine character, and is constituted a religious being.

In addition to these endowments, man possesses native and undying aspirations after enjoyments, more durable and satisfactory, than any which this earth can yield. His restless soul is perpetually searching after some new delight, and struggling, as if anxious to escape from its mortal prison, to wing its upward flight to more congenial skies. Such a mind can never be satisfied with temporal good ; it needs an inheritance suited to its nature, and immortal as the joys of heaven. But this it can never find in foreign objects. Outward possessions do not constitute substantial wealth. True riches belong to the mind, and consist in those internal graces, which qualify man to find his supreme felicity in the habitual discharge of his temporal duty, and in fellowship with divine excellency.

His Creator has not only endowed him with these exalted powers, but he has opened before him an unlimited field of improvement, and surrounded him with motives to put forth all his powers in the pursuit of knowledge. Now it is only upon the supposition, that man is destined for a state of endless duration, that the wisdom and benevolence of God are manifested in this reciprocal relation between the mental attributes of man, and his external means of instruction and discipline. For, if he be made to exist only for a few days, then both the powers of his mind, and his means of knowledge are far too exalted, either for his greatest usefulness or enjoyment. Should you now be assured, that at death you are to sink into eternal oblivion, would you not be prompted to inquire, why then have we been formed with an undying curiosity to know more of the works and character of God, than what is compatible with our present advantage ? Why has he spread out before us a boundless prospect ? Why has he strewed the paths of science with increasing allurements, if death is so soon to put a final period to this delightful career of knowledge ? Has he lifted the veil from the enchanting scenery, merely to make us mourn, that it must be quickly covered again in everlasting darkness ? Why have we those strong powers of reason and imagination, by which

we can gain that view of the greatness and glories of creation, which makes this earth dwindle to a point, and casts an air of burlesque over the whole scene of human affairs? Is the altar, which conscience has reared in honor of Jehovah, soon to be demolished, and the fire of human devotion to be eternally extinguished? Why this native longing after immortality; this instinctive horror at the thought of annihilation, if our short stay here bound the period of our being? True, it may be said, that these passions and powers prompt and assist man in his noblest efforts; and that, therefore, they subserve the best external interests of human society. But if man is soon to perish forever, would not a merciful God have taken care to prevent any detraction from his momentary enjoyments, by making him incapable of anticipating such an ignoble destiny? If there be no good for the upright after death, and no evil for the unjust, could not the Creator have supported his throne, without awakening a deceptive fear of future retribution? and could he not have promoted the moral happiness of man, without palming upon him the delusive hope of heaven? How could we vindicate an earthly monarch, who should educate his son in the best manner to qualify him to inherit his crown and dominions, when it was his purpose to degrade him to the rank of a peasant?

As the endowments of man thus plainly suggest the end for which he was formed, so, in the second place, all the appointed means of education are actually adapted to exert such an influence over his mind, as is best calculated to qualify him for a future state of being.

In this life our Creator is conducting upon man a process of education upon an elevated scale, suited to his exalted rank, and to his future destination. The works of nature furnish exercises adapted to all the grades of mind. Some of them are sufficiently hard to task the greatest powers; and others so easy as to invite the efforts of humbler talents. The world is the temple of God, and man is the priest of nature, ordained, by being qualified, to celebrate religious service, not only in it, but for it. Placed in this temple, to enjoy the benefits of divine teachings, man appears truly great, the offspring of Jehovah, and the candidate of an unfading crown of glory. Whoever attentively reflects upon the tendency of those instructions which God is imparting to man, must perceive that they are pre-eminently calculated to strengthen his intellectual powers; to purify his heart, and to expand it with benevolent affection; and to strengthen his expectations, that he is destined for a state of immortality. This truth is evident from the character of those manifestations, which God has given of all his attributes. Does the astronomer wish to elevate his soul by witnessing great displays of wisdom and power, let him take up the best telescopes, and bring into his field of vision the countless host of fixed stars. Let him consider them all, as so many mighty globes of fire, forming the centres of new clusters of worlds like the sun in the solar system; let him then permit himself to be borne on the wings imagination, till he reaches the most distant

star that glimmers upon his aided sight, and fancy that he there beholds, on every hand, other suns and other systems, lighted up in endless perspective, whose immense floods of light, though they have been rushing down for nearly six thousand years, have not as yet reached our little planet, and what dilation of mind must he feel, as he thus traverses the immensity of Jehovah's works, and attempts to conceive an idea of that power, which supports the universe, and of that wisdom, which so adjusted the mechanism of the heavenly bodies, that, from the dawn of creation, they have continued to revolve in perfect uniformity and exactness. And if he be a good man, what a glow of sympathetic joy and benevolence must he feel, when he reflects upon the blessedness of that Almighty Being, who, from the throne of his glory, is continually dispensing the means of life and enjoyment to all the worlds which move around him; and is receiving, in return, their hymns of adoration and praise. There are several recorded instances of the powerful effect, which the study of astronomy has produced upon the human mind. Dr Rittenhouse, of Pennsylvania, after he had calculated the transit of Venus, which was to happen June 3d, 1769, was appointed at Philadelphia, with others, to repair to the township of Norriton, and there to observe this planet until its passage over the sun's disk should verify the correctness of his calculations. This occurrence had never been witnessed but twice before by any inhabitant of our earth, and was never to be again seen by any person then living. A phenomenon so rare, and so important in its bearings upon astronomical science, was, indeed, well calculated to agitate the soul of one so alive, as he was, to the great truths of nature. The day arrived, and there was no cloud in the horizon. The observers, in silence and trembling anxiety, waited for the predicted moment of observation. It came—and in the instant of contact, an emotion of joy so powerful was excited in the bosom of Mr Rittenhouse, that he fainted. Sir Isaac Newton, after he had advanced so far in his mathematical proof of one of his great astronomical doctrines, as to see that the result was to be triumphant, was so affected in view of the momentous truth which he was about to demonstrate, that he was unable to proceed, and begged one of his companions in study to relieve him, and carry out the calculation. The instructions, which the heavens give, are not confined to scholars; but they are imparted to the peasant and to the savage. The pious shepherd often feels a sudden expansion of mind, while attempting to form an idea of that power, which spread out and adorned the heavens with so many worlds of light.

Nor are those representations of the attributes of God, which tend to expand the soul, and assimilate it to the divine likeness, confined to the material world. It is from the spiritual world, that the glory of God beams forth in its fullest lusture. Yes; one human mind contains greater riches, and furnishes more ennobling proofs of the being and perfections of God, than are supplied by all the systems of unorganized matter. To raise this mind from

ignorance and guilt, and to prepare it for a residence in heaven, God is now expending the wealth of his treasures, and employing the most honorable and powerful agents in his kingdom. It is said that Malebranche, in reading the treatise of Des Cartes upon man, was so overpowered by the sentiments exhibited, that he was obliged to close the book, and pause, until the palpitations of his heart subsided.

The providence of God is eminently calculated to act upon the hopes and fears of man. It is true that rewards and punishments are, in this world, unequally distributed. Fraud and injustice sometimes bask under the sun of prosperity; while honesty and righteousness are chilled under the storms of adversity. But yet the general course of things, in favor of the innocent and against the guilty, fully evinces, that, even in this life, virtue has the decided advantage over vice. Though the cruel oppressor may now prosper, yet he cannot but consider his secret remorse of conscience as a sure presage, that vengeance will overtake him, when inquisition shall be made for blood.

In religious institutions and ceremonies, the mode of instruction is more direct and efficient. The grand design of all the commands and precepts, doctrines and ceremonies of the Jewish economy, and especially, of the brighter dispensation of Christianity, is to "exert a purifying and ennobling influence upon the human mind, to make us victorious over sin, over ourselves, over peril and pain; to join us to God by filial love, and above all, by likeness of nature, by participation of his Spirit."

But why has God done so much to exhibit his own perfections? Did he put forth his powers of creation to relieve the weariness of eternal repose; or to gain the praises of adoring millions? Surely not. For he was perfectly conscious of his own excellencies before he made the worlds. Neither can the homage and admiration of all his creatures add to his essential glory and blessedness. But he has made this exhibition of himself, and required us to express before him the homage of our hearts, because this act of worship, and those truths, which respect his own character and designs, have the greatest power to stir the soul, and to form it for its future destination.

(To be continued.)

LESSONS FOR THE YOUNG.

(Translated from a work of Chancellor Niemeyer.)

No. IV.

Of the individual Books of the Old Testament.

The Poetic Writings.

PIECES of poetry occur in the oldest writings of the Hebrews; as in Ex. xv. Numbers xxiv. Deut. xxxi. and xxxii. and Judges v. There are also whole works that are poetical. To these belong

not only Job, the Psalms, and the writings of Solomon, but also much in the Prophets.

The poetic works of this nation may be discerned partly in a peculiarity of language, and partly in a certain artificial manner of representing things. They may be arranged in two classes, the Lyric and the Didactic. Of both, the Bible contains excellent specimens. The peculiarity of the Hebrew poetry rests, among other things, on the peculiarity of the region, of the climate, of the national character, of the religion, and of the history of the people, and on its being designed for public use. There is, in the imagery, the greatest difference between the oriental and the western nations.

Job.

Founded probably on actual occurrences, this didactic poem exhibits a very prosperous and upright man, as plunged into conflict with sufferings of every kind, and driven to the borders of scepticism, till he at last, after a well tried integrity, is restored to his former prosperous state. The greater part of the whole is a dialogue between Job and his four friends, Eliphaz, Bildad, Zophar, and Elihu, who contend with him concerning the cause and object of his sufferings, till at length God himself interposes, and pronounces the decisive sentence.

The leading thought, has by some been supposed to be, patience under sufferings; by others, the reward of tried virtue. More accurately, the design is to give a vivid illustration of the truth, that the greater sufferings of one person, are no proof of his being more sinful than his neighbors, but are to be contemplated with reverence as coming from the Maker and Ruler of the universe, who frequently 'moves in a mysterious way.' This design is manifest from the whole current and plan of the poem.

The time and author are unknown. Some have attributed the work to Moses; some to Solomon, or to a far later poet after the Babylonian captivity, especially on account of the mentioning of Satan. But there is nothing inconsistent with its being referred to a much earlier and more flourishing period of Hebrew literature.

The poem belongs to the finest, most elevated, and, in many respects, most instructive books of the Old Testament; although Christian light would have led to a still more fruitful discussion, and would more clearly have set forth the ennobling of the inner man as the grand object of outward afflictions that occur under the moral government of the world. See Heb. xii. 5—11. and James v. 11. *Ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful, and of tender mercy.* It abounds in excellent moral sayings, lively descriptions of nature, striking comparisons, and exhibitions of human character and passions.

The Psalms.

This book is a collection of one hundred and fifty poems, partly lyric and partly didactic, from various authors, and from various times; and in respect to it we can only state, as matter of history, that it was gradually made for the use of the singers in the temple service, and was increased from time to time.

Among the writers of these poems were Moses, David, Asaph, Heman, and Ethan. It is not known who wrote some of them; and the superscriptions that occur are not always correct. They were, for the most part, inserted by a later hand. David stands forth as the great master of Israelitish song, and the pattern for many contemporary and succeeding poets. Many of the superscriptions have reference to the music of the Hebrews, and consequently are, in part, quite unintelligible to us; for we are unacquainted with their music. See over Ps. ix.; xvi.; xxii.; and lviii.

In order to understand many of the Psalms completely, we must be well acquainted with the history of the time. For they often allude to particular events and circumstances, and, as it were, take it for granted that these are known.

The Psalms bear the general stamp of the period in which they were written and of the national religion. Some of them are martial and triumphal songs, and must be judged of in *this* view, and not upon the principles of *Christian* refinement. In some, David speaks, not as a private individual, but in his official character. One part of them is, in respect to their contents, altogether national; another is more personal; another is prophetic; and another inculcates morality and religion in a more general manner. These are full of instruction and consolation, and are adapted in the highest degree to awaken the mind for God, and truth, and holiness. According to their respective objects, then, we must determine their use for later readers.

The Psalms have had a great and happy influence on the sacred poetry of many nations.

The writings of Solomon: The Proverbs, Ecclesiastes, The Song of Songs.

David's most celebrated son was also a poet. See 1 Kings iv. 32. Under his name there are in the Old Testament three poetic books, two of which are didactic, and one is lyric.

It may be proper to divide the *Proverbs* into six sections: c. 1—9; c. 10—24; c. 25—29; c. 30; c. 31: 1—9; and c. 31: 10—31. They were collected at different times; (see c. 25:—1.) and still later were united into a whole. The most suitable way of using them is, for the most part, to view them separately, to lay them up in the mind, to think them over, and apply them as occurrences present themselves. Many of them are uncommonly instructive.

Ecclesiastes will be the most easily understood by readers who have had much experience. They will not mistake the spirit and truth in the reasoning on the changes and vanities of all human things; on the sufferings and joys of life; on what it has that is true, enduring, and only worthy of effort; and they will recognize their own discoveries in those of the author. See c. 4: 1; c. 7: 2—6; c. 8: 6; c. 12: 13, 14.

The apparent contradictions may be reconciled the best, when we consider the different parts as exhibiting the thoughts that naturally arise, at different periods and in different situations, on Providence, virtue and vice, wisdom and folly, death and life.

The Song of Solomon is a lyric poem, in which love and fidelity are celebrated, and opposed to base and changeful passion. Many Jewish and Christian expositors found it difficult to consider this as the object of a sacred book, and hence fell upon partly allegorical and partly mystical explanations, by which they hoped to remove the objections arising from much of the painting that is adapted to strike the senses. But these objections, perhaps, are the most fairly and the most effectually removed by a reference to the nature of the subject, and to the oriental taste. The well disciplined and experienced, who have accustomed themselves always to associate the moral with the beautiful, in their imaginations, will contemplate these flowers of eastern poetry with safety and with profit. But for others they are neither designed nor adapted.

RESPRINKLING.

It may not be uninteresting to your numerous readers, to learn that a person was sprinkled the second time, in Greensboro', Georgia, in 1828. He is the son of an elder in the Presbyterian church, and a respectable and wealthy merchant of that town, having been sprinkled in infancy. The administrator of the ceremony was an aged and very learned doctor of divinity. At first, he was unwilling; but he complied after repeated solicitations. The candidate did not certainly *know* that he had been sprinkled in infancy, (and who could, as it is practised by Pedobaptists?) though two or three older sisters and a brother had assured him it was the case; and it is understood, that inasmuch as he *did not know it*, the doctor consented to perform the ceremony! The candidate had no doubt of his having been once sprinkled; but he thought it was proper, as he had lately become a believer, that it should be done after belief, and as a public testimony of his renouncing the world. One would suppose that such a Presbyterian will not have his own children sprinkled. Indeed, many are questioning the propriety of it. Let the light of truth become more and more bright, and we shall have no more of that relic of the dark ages.

PHILOM.

REVIEWS.

A Dissuasive from Controversy, respecting the Mode of Baptism. A Sermon on the Mode of Baptism. By G. C. BECKWITH, Pastor of a Church in Lowell, Mass. Andover, 1828.

One of these titles is on the cover of the pamphlet; the other is on the regular title page. After carefully reading the discourse, we were impelled to look again at the "explanatory notice" prefixed to it, of which the following is an extract:

'The reader ought to be assured that nothing but necessity could have forced me before even my own people on such a subject as the mere form of a ceremony. During a prosperous revival of religion, and at the very time of its greatest power and prosperity, the *mode* of baptism became all at once a topic of conversation from one end of my parish to the other. It checked, and threatened ere long to stop the work of God. Many of my people importuned me to say something; but I adhered to my usual maxim of silence for the sake of peace, until I saw the revival brought to the very brink of total declension. I then consulted my fathers in the ministry, and at length consented, not indeed to dispute, but barely to dissuade my own people, whatever others might do, from agitating such a subject of controversy. The crisis was met, and the blessing of God on a very humble effort gave a new and lasting impulse to the revival. My church requested me to publish the discourse; this request has often been urgently repeated by individuals; but with the hope of its being unnecessary, I have delayed until I find that among a people so transient and so peculiarly exposed, I must either preach often, or publish.'

We cannot withhold the expression of our surprise that any minister of Christ should prefix such a notice to such a sermon. There is something in the notice itself, which appears suspicious. It savors very little of the spirit of apostolical example to manifest so much reluctance—express so many regrets—be at last forced, with so much difficulty, to *speak the truth*. We had always understood, that the commission—yea, the injunction of the gospel to all its heralds forbade their shunning to declare the whole counsel of God. If, therefore, it had been the only purpose of Mr Beckwith to exhibit "before his own people," not what men's wisdom, or men's tradition teaches, but what the Holy Ghost, by the pen of inspiration, teaches—there would surely be no necessity for this labored prefatory apology to the published sermon—and no justification for this backwardness to deliver it, which yielded to nothing, we are told, but the advice of "his fathers in the ministry."

We have another objection to this notice. The very point and pith of it, so far as important matters of fact are involved, is error. We are unwilling to suppose that the author of this sermon, whom we have understood to be a young man, of less prejudice and intolerance than some farther advanced in life—we are unwilling to suppose that such a man has intentionally made a misrepresentation.

It is not for us to judge him. Of his motives and his own impressions we say nothing. We know that, sometimes, prejudice and excited feelings lead even good men to see what in reality does not exist, and to fail of seeing what in reality is before the eye; and the longer we live, the more are we impressed with the importance of speaking cautiously and tenderly in regard to the secret intentions of our fellow men. But certain facts have come to our knowledge which we feel bound not to withhold. At the very time when the author's "explanatory notice" represents this *prosperous revival brought to the very brink of total declension, by the MODE of baptism becoming a topic of conversation from one end of his parish to the other, checking and threatening ere long to stop the work of God*,—at that very time, as his assistant in the ministry has been heard to assert, the number of anxious inquirers in his society was about sixty. That the revival generally, through the town, was in a prosperous state, is confirmed by the testimony of witnesses whose opportunities of information, and whose perfect integrity are unquestionable. The following statements will show that we do not speak at random.

‘ Lowell, Aug. 20, 1829.

‘ I beg you will pardon my long, too long delay in answering yours of the 18th of April. I cannot, and therefore will not attempt to offer reasons for it; but acknowledging my fault, will proceed to reply, as well as records and recollection will enable me; and which, in all important particulars, will be true to a word, and in *all* respects correct in substance.

‘ The state of religious attention in Lowell generally, in the months of February, March, and April, 1828, was deeply interesting; and I believe more so than for the same length of time at any period since. And in fact, I do not recollect any former term of three months, in which more interest was evinced than during the above time.

‘ So far was the revival from "*the brink of total declension*" in the Baptist society, that it was considered by our brethren, as much or more than ever encouraging. The average number of real inquirers in our society during this time was about twenty-two; and the number added to the Baptist church in five weeks, ending the last of March, 1828, was thirty-two.

‘ As to the state of the work in the other societies, I recollect to have heard nothing discouraging, till Mr Beckwith appointed to preach on the subject of baptism to his church. It was in March that he preached. I heard the sermon, which, with alterations and omissions, is now before the public, and is the one under consideration. I do not recollect any expression in the sermon, as he delivered it, which betrayed the *thought* that he believed the revival had already come to the "*brink of total declension*;" but he warned the people of the *danger* of declension, if they did not drive the thoughts of Baptism from their minds. Among others, he made this remark, which I noted: '*I tell you, keep your minds away from baptism.*'

'I am not able to say what additions were made to the Congregational church at this time; but all reports from them agreed that they were very large—much larger than to ours.

'Mr S. who was Mr Beckwith's assistant, called on me the week after a short review of Mr Beckwith's "explanatory notice" appeared in the *Watchman*, to inquire who was the author of it. I asked why he wished to know the author. He said the statements in it were not true. I asked what was false. He replied, that part which denied that the revival had come to the brink of total declension. I remarked that at the time referred to, (February and March,) members of their own church declared that a hundred inquirers attended their weekly inquiry meetings, and therefore we felt warranted in publicly stating that the revival had *not then* come to the brink of total declension. Mr S. then denied having a hundred in their inquiry meetings *at that time*. Well, then, said I, *pray how many had you?* 'About sixty,' was his answer; upon which I remarked, I cannot easily conceive how a revival can be considered to be on the brink of total declension in a Society where sixty are inquiring what they shall do to be saved. To which he did not reply, but added—'You ought to have called on Mr Beckwith with your objections, and not to have made the matter *so public*.' I answered, that as Mr Beckwith's statement had been made public, we felt under a sort of obligation, as publicly to correct it, that the "plaster might be as large as the sore."

Leaving this part of the subject, Mr S. complained that the *reviewer* had made a misstatement in his "note" in the *Watchman* respecting a vote of the church to immerse any person wishing to unite with them who should be desirous of receiving baptism in that "mode." I replied, that statement was founded also on the testimony of members of Mr Beckwith's church, who affirmed that that vote was unanimously passed in full church meeting, and publicly announced from the desk in the hearing of the whole congregation on Lord's day. Mr S. denied all this, or rather denied its being made public; but on the day following he called and candidly confessed that what was published was true, but that he was not aware of the vote's being made public, till he had inquired and found that it was so.

J. C. MORRILL.'

'The undersigned were well situated for knowing the state of affairs in Lowell at the time referred to in the preceding letter; one of us heard the conversation with Mr S. concerning the number of inquirers; and we believe that the letter exhibits a true account of the matters of which it treats.

E. W. FREEMAN.

WILLIAM D. MASON.'

It is painful to us as Christians, to place these things on record. But the alternative is forced upon us, either of suffering the evil consequences of misrepresentations to proceed, or of contributing our mite towards arresting their progress by a plain statement of facts. Had the call, which was distinctly and publicly made for the proof of the assertion in the explanatory notice, when it first ap-

peared, been promptly met, we should have been saved the pain of now recurring to the subject.

Next comes an announcement in this same "notice," of the design of the author. He "at length consented—not indeed to dispute, but barely to dissuade his own people, whatever others might do, from agitating such a subject of controversy." It is his wish, therefore, that his present labor should be regarded simply as a dissuasive from controversy. Now admitting this to be his real purpose, we cannot help inquiring why he and his brethren, who are so strenuous advocates for controversy on every other topic of faith or religious practice, and who do not hesitate to avow and defend their opinions of its importance and necessity—why, on this subject alone, they manifest such a dread? Our justification for speaking of the sentiments and feelings of Pedobaptists generally, as identified with Mr Beckwith, is found in the fact that their principal periodicals have bestowed on this sermon their high and unqualified commendation. A second edition, we are told, has been called for, and it is circulated with great zeal and perseverance, not only by the author, but by his fathers in the ministry. Even more than this: Some of the less discreet friends of sprinkling have represented this sermon as *an unanswerable argument* against immersion, forgetting in the fervor of the moment, the palpable absurdity of finding unanswerable arguments in a dissuasive appeal against all arguments.* But letting this pass for the present, we renew the inquiry, with some interest and earnestness, Why exclude one of the two ordinances which Christ has enjoined upon his disciples from the field of legitimate investigation? Is it becoming in us to say that this is an external thing—a mere outward ordinance—or, as Mr Beckwith tells us a score of times over, the mere form of a ceremony, and therefore we may alter it to suit our convenience, or dispense with whatever our refinement objects to? Are we, then, so much wiser and better than the Lawgiver and Head of the church? Is it a small thing to break one of the least of his commandments, and teach men the perversion? Does it reflect honor on Him who came to teach the way of God in truth, and to make our duty plain, and whose manner of teaching was such that the common people heard him gladly? Is it at all indicative of any known characteristic of his instructions that, either by design, inadvertency, or incapacity, he should leave us in doubt and indecision what to do, when his word enjoins on us, Be baptized every one of you? It will be borne in mind by every candid inquirer after truth, that baptism is an external, visible act; capable, of course, of simple and intelligible definition; less liable, by far, to misconception, than those terms which describe the different states of mind, or the affections of the heart. We solemnly beseech those whose business it is to explain and enforce

* Since the above was written, we have seen the second edition. The explanatory notice is somewhat abridged, without any retraction, or the losing of its characteristic features. One of the titles mentioned at the head of this article is *discreetly* omitted; and the other, namely, a *Dissuasive from Controversy respecting the Mode of Baptism*, is retained.

the commands of God to remember, that, when they enjoin on their hearers the duties which Peter, on the memorable day of Pentecost, pressed on those who were pricked in heart, namely, "Repent, and be baptized every one of you," and then go on to tell their listening audience that it is doubtful, and quite unnecessary to know precisely what is specified in the last of these duties—we beseech them to remember that those who hear them will, with confidence and with more abundant reason, extend the same latitude and doubtfulness of explanation to the first and to every other requirement of the Bible. The word describing this ordinance through the whole New Testament, by all the different apostles and evangelists, is one and the same; and we are not aware that all the efforts made, and all the violence done to this unoffending term, have ever shown that its *ritual use** differs from the primary, the leading idea conveyed by it in the best writers, sacred and profane, or that it necessarily has, when applied to this ordinance, a meaning or an example that is not definite and uniform. But the present usages are widely variant,—so inconsistent with one another, that quite sure are we, if there were no motive for concluding differently, these varieties would be thought quite inconsistent with the meaning of one definite term. And the question we are now canvassing is, whether we shall endeavor, by fair and temperate discussion, to settle and render uniform, what this part of Christian obedience requires. May we be permitted to urge our objections to some practices which, our opponents themselves being judges, have no certain precept or plain example in God's word to sustain them? May we bring to their notice the discordant confessions and practices of their own brethren and themselves? And more than all, may we hold up to them again and again, the motto of the reformation—the Bible, the Bible is the only law of Protestants. If it is lawful for us to do this at any time, most certainly there can be no good reason for its neglect at the very time when decision and action are rendered necessary; when those who have gladly received the word, and who desire to be added to the church, inquire how they shall put on the Lord Jesus Christ. An investigation made at such a time, when the heart is warmed with love to Jesus, and the sacred records of the founding of his church stand out with a prominence that no sophistical reasoning can hide, is likely to terminate in a desire to be immersed. And it is the probability of such a result that has produced among our Pedobaptist brethren a dislike to the introducing of any considerations involving this ordinance, in the time of a revival. Whoever heard that Baptists were averse to the candid consideration of this question, in a time of revival, or that they urged forward those who were doubting and uninformed on this subject, with the convenient argument, *It is perfectly indifferent, a mere nonessential*; or, finally, who ever heard of the introduction and the discussion of this subject at such a time, without its producing conviction in some, and generally in many minds that

* See Dr Woods.

sprinkling is an unauthorized tradition of men? Are we, therefore, the enemies of revivals? Let the scores of thousands the last year added to our churches, as the fruit of revivals, through the infinite and altogether unmerited benignity of Him, whom we call Master and Lord—while in what we *do*, we strive not to deny him—let these answer for us, and rebuke the inconsiderate calumnies and innuendoes which have been uttered for our disparagement.

The very last of all, it seems to us, should the orthodox Congregationalists of New England be found to oppose the discussion of this subject. They have shown no unwillingness for religious controversy on other subjects; and are this moment seen mailed in perfect panoply—their swords girded on and their lances poised. They have claimed that the genuine spirit of the pilgrims and early reformers is embodied and identified with them. And when were they ever found to dread or shrink from controversy? Our own defence could not more eloquently be set forth, than it is in the introduction to their first volume of the *Spirit of the Pilgrims*; nor the course we feel bound to pursue, more pointedly illustrated, than in a review in a late number of the same work.

A more unpleasant duty devolves on us, in pointing out the spirit of this Sermon, and showing the inconsistency of its title, and its professions of peace and neutrality with the real character of the whole production. No Pedobaptist claiming any standing among critics of the present day, and tolerably informed of the present state of this controversy, can be ignorant that the only point in debate is whether immersion, to the entire exclusion of sprinkling, be the scriptural baptism. Mr Beckwith ought therefore to have been perfectly aware that while in his own estimation all modes are proper, (and he therefore in speaking about immersion, calls it only a mode of baptism, and contends against it as a mode only,) with us *immersion is not a mode, but the thing*. Immersion is the action signified by the word baptism, which is untranslated Greek, transferred into our language, with the omission of one letter at the end. While now he dissuades from controversy only by attempting to invalidate our claims in reference to baptism, and set up something or any thing else in its stead; he is in fact carrying on the controversy in the only possible way that remains for him. He may have, and rather than be forced to a less charitable conclusion, we will trust he has deceived himself, and thought he was dissuading from controversy. But really it is almost unaccountable how he could have thought so, when writing and underscoring, for special emphasis, his five reasons for preferring sprinkling. And when in doing this he has seen fit to charge upon our practice, by indirect insinuation, some of those evils which in a former generation indeed, were often borne as a reproach by our brethren, along with the imprisonments, and the cruel scourgings and banishments which they then suffered; when he was setting in array these reasons, and not obscurely throwing out these insinuations, we really wonder how he could convince himself,

that he was only aiming to dissuade his people from agitating such a subject of controversy.

So also, when he wrote the note, pp. 14, 15, on close communion; and suggested certain hints for those whose minds are yet unsettled on the subject, it is very strange that he did not perceive himself stirring up controversy. One of these hints, number V. deserves to be remembered. His direction to this unconvinced mind, which is to *help to a right conclusion*, is, "Inquire how your best feelings would lead you to act." And then with an air of triumph, combining his usual arguments, emphasis and interrogation, he asks, "Does God require any thing contrary to your *best feelings*?" Really we had supposed that our feelings and our duty were to be tested and governed by the word of God, and not our interpretation of this by our feelings. We can easily imagine, if a poor illiterate Baptist, in the simplicity of his heart, and the warmth and fervor of his affections, had appealed to his best feelings as his criterion of duty on any *disputed* point, what an outcry would have been raised against him, as a wild enthusiast, or a dangerous fanatic. But times and men have changed. We have somewhere read, in an old book, which Mr Beckwith seems very rarely to have consulted in the composition of this sermon, that "he who trusteth in his own heart is a fool." Certainly God has given us a better standard, to which we shall do well if we take heed.

We have been able here to notice but a specimen of the proof which is abundantly furnished of the real controversial character of this pamphlet. Several passages which we had marked, and had intended to exhibit in their true belligerent attitude, our limits must exclude.

The sermon is characterized by a certain boldness of assertion and self complacency, that seem to us not a little out of place. Take as a specimen, from the 18th [20th] page, "Christ bade his ministers, baptize all nations, but did he tell them to sprinkle, affuse, or immerse all nations?" If any question can be settled by the abundant concession of opponents—by the concurrent opinion of the most reputable critics, and by the voice of history—then is the question settled that the ritual use of baptize in the New Testament, is immersion. A similar specimen occurs in a note on page 15, [18]. "Was baptism *designed* to represent the burial of Christ? Does the Bible tell you so?" We would most seriously refer our flip-pant interrogator to the Bible, and to Him of whom it is said, *The meek will He guide in judgment.*

That Mr Beckwith's opinions and arguings should be subjected to a careful examination before they are admitted, might be conjectured from the numerous naked assertions and astounding interrogations in which he indulges. This conjecture assumes the form of certainty, after examining the paragraph in which he treats of the meaning of *baptize* in the original. In that paragraph occurs the following sentence: 'Various utensils of the temple were *baptized* (sprinkled) with the blood of a small bird.' p. 18, 21. In confirmation of this statement he refers to Leviticus xiv. 6, 51. Will our readers believe us when we state, that the blood of the slain bird was not applied to the utensils of the temple? Let them

examine for themselves, and they will see that the chapter relates to the cleansing of men and of houses that had been infected with leprosy; and that the dipping, or baptizing, in this case, had reference to a bird, and to the hyssop, the scarlet, and the cedar wood. This dipping, too, as appears by the 5th, 50th, and 51st verses, was not simply into the blood of a small bird, but into a quantity of water which had been tinged with the blood of the slain bird. The bloody fluid, taken up by the hyssop, was to be sprinkled on the leprous man; and the house infected with leprosy was to be sprinkled in like manner.

Our painful task is completed. It surely affords us no pleasure thus to expose misrepresentations of facts. If it be painful to discern new evidences of the frailty, even of good men, and to be suffering in the estimation of those who place confidence in their erroneous declarations, we cannot but reflect how much more painful it must be, in moments when there is some tenderness of conscience, to have originated and to have circulated those misrepresentations. We would rather suffer wrong than do wrong.

With the reasonings exhibited in this sermon, we are not at all solicitous to interfere. Whatever in it has the least appearance of argument has already, on other occasions, been met and answered.

The Imitation of Christ, in three Books; by THOMAS à KEMPIS. Rendered into English from the original Latin, by JOHN PAYNE. With an Introductory Essay, by Dr CHALMERS. A new Edition, edited by HOWARD MALCOM, Pastor of the Federal Street Baptist Church, Boston. Lincoln & Edmands, pp. 228.

'Thomas à Kempis' *Imitation of Christ* is a work that needs no commendation from us. Its influence in promoting a Christian temper has been great; and it will be greater still. It is Christian truth that our perfect pattern and Lord employs in sanctifying the souls of men. And the more free a work is from error, the more efficacious, (other things being equal,) may we hope it will be. The truth—the truth as it is in Jesus—whether exhibited by Roman Catholics and other Pedobaptists, or by those who entirely reject water baptism, or by us, with all our imperfections, is precious; and God mercifully blesses it. If he did not, all must perish. But surely in blessing the truth, he does not approve the errors that have often been mingled with it by different denominations of Christians. He is still the same as he was described by the Psalmist: *Thou answeredst them, O Lord, our God; thou wast a God that forgavest them, though thou tookest vengeance of their inventions.*†

We rejoice, therefore, in the appearance of the present improved edition. The editor has performed an important service; a brief account of which he thus gives in his preface.

† Ps. xcix. 8.

‘The present is a reprint from Payne’s translation, collated with an ancient Latin copy; and is no further abridged, than by omitting the exclusive sentiments of a Catholic recluse, and some occasional redundances of style. The language, wherever it seemed susceptible of improvement, either as to elegance or brevity, has been modernised; and where he seemed to have missed the precise meaning, or not to have expressed the force of the original, the passages have been entirely re-written. To prevent the too frequent occurrence of breaks in the text, chapters on similar points have in some instances been conjoined. The whole revision has been performed with the most scrupulous care and diligence. The editor has retained no sentiment, which it was thought could offend the most scrupulent Protestant ear; and on the other hand, has conscientiously avoided making the author speak sentiments not contained in the text. He felt himself at full liberty to expunge, but not authorized to add or alter.’

The work is well adapted to be read, a little at a time, and whenever it can be taken up for a few moments. It is divided into short chapters; and it often assumes the form of a dialogue between Christ and his disciple. The following extract, from the 152nd page, may serve as a specimen of the spirit and manner that characterize this excellent book.

Four Steps that lead to Peace.

CHRIST.

‘I WILL now teach thee, my son, the way to peace, and to true liberty of spirit.

DISCIPLE.

‘Gracious Lord! do what thou hast condescended to offer. Such instruction I shall rejoice to hear, for such I greatly need.

CHRIST.

‘1. Constantly endeavor to do the will of another, rather than thy own:

‘2. Constantly choose rather to want less, than to have more:

‘3. Constantly choose the lowest place, and to be humble to all: and

‘4. Constantly desire and pray, that the will of God may be perfectly accomplished in thee, and concerning thee.

‘Verily, I say unto thee, he that doeth this, enters into the region of rest and peace.

DISCIPLE.

‘Lord! this short lesson teacheth great perfection; it is expressed in few words, but it is replete with truth and fruitfulness. If I could faithfully observe it, trouble would not so easily rise up within me; for as often as I find myself disquieted and oppressed, I know I have wandered from the straight path which thou hast now pointed out. But do thou, O Lord! who canst do all things, and evermore lovest the improvement of the soul, increase the power of thy grace, that I may be enabled to fulfil thy word, and accomplish the salvation to which thou hast mercifully called me.

“O God, be not far from me: O my God, make haste for my help;” for a multitude of evil thoughts have risen up within me, and terrible fears afflict my soul. How shall I pass them unhurt? How shall I break through them, and adhere to thee?

CHRIST.

'I will go before thee, and humble the lofty spirits that exercise dominion over thee: I will break the doors of thy dark prison, and reveal to thee the secrets of my law.

DISCIPLE.

A Prayer against Evil Thoughts.

'Do, O Lord! what thou hast graciously promised: lift up the light of thy countenance upon my soul, that every thought which is vain and evil may vanish before it. This is my strength and comfort, to fly to thee in every tribulation, to confide in thy support, to call upon thee from the lowest depths of my heart, and patiently to wait for the superior consolations of thy Spirit.

'O most merciful Jesus! restrain my wandering thoughts that are carried out after evil, and repulse the temptations that so furiously assault me.

RELIGION, THE UNFADING FLOWER.

By cool Siloam's shady rill,
 How sweet the lily grows!
 How sweet the breath beneath the hill,
 Of Sharon's dewy rose!

Lo such the child, whose early feet
 The paths of peace have trod;
 Whose secret heart, with influence sweet,
 Is upward drawn to God.

By cool Siloam's shady rill
 The lily must decay;
 The rose that blooms beneath the hill
 Must shortly fade away.

And soon, too soon, the wintry hour
 Of man's maturer age
 Will shake the soul with sorrow's power,
 And stormy passion's rage.

O Thou, whose infant feet were found
 Within thy Father's shrine,
 Whose years, with changeless virtue crowned,
 Were all alike Divine,—

Dependant on thy bounteous breath,
 We seek thy grace alone,
 In childhood, manhood, age, and death,
 To keep us still thine own.

HEBER.

MISSIONARY REGISTER.

FOR OCTOBER, 1829.

SUBSCRIPTIONS and donations to the General Convention of the Baptist Denomination in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq. Treasurer, Boston. Persons visiting the city, to whom it may be more convenient to call at a central place, can lodge their communications with E. Lincoln, No. 59 Washington-Street, who is authorized to receive moneys for the Treasurer.

BURMAN MISSION.

The Baptist Board of Foreign Missions have determined on sending an additional Printer to the Burman empire. Communications addressed to Rev. L. Bolles, the Corresponding Secretary, at Boston, from persons of suitable qualifications, whose views of duty lead them to this service, will meet with attention.

LETTER FROM MR BOARDMAN.

Tavoy, Sept. 8, 1828.

Rev. and dear Sir,

A few days since, I had an interview with A. D. Maingy, Esq. Civil Commissioner for these provinces, when, after expressing a deep interest in native schools, he generously authorized me to draw on him monthly, for fifty Madras rupees, to establish and support a boy's day school, for the English and Burman languages, and the more familiar and useful sciences. Such a school has since been opened, and nineteen scholars are now successfully pursuing their studies. One of these scholars is Moungh Shway Bwen, the young Siamese Christian; four are the boys belonging to the boarding school; the rest are Burman-Chinese, and Tavoy boys. One third of the day they study Burman with Moungh Shway Bwen; the other two thirds they study English, with L. Ke-Cheang, the Chinese Christian. After paying the wages of these two teachers, there will remain of the fifty rupees, enough, I hope, to defray all the incidental expenses of the school: Such as books, stationary, school-room, &c.

Soon as L. Ke-Cheang began to teach English, the school began to flourish; and in less than one fortnight, the scholars amounted to the present number. Several other applications have been made for admission, and considerable additions are daily expected. Many of the parents, particularly the Chinese, have *requested* me to teach their sons the principles of the Christian religion.

It is a very happy circumstance, that both the teachers are devoted Christians. The boys, besides witnessing the pious conduct of their teachers, are daily called together at sunrise, when I read the Scriptures and pray with them, in Burman. On Lord's days, their attention is directed chiefly to lessons in Scripture and religious tracts.

Moungh Shway Bwen has become a boarder; and two of the boys from the town have also been admitted to the boarding school, which increases the number to seven. These are more fully taught the Christian religion, and are under our entire inspection and control. We hesitate about admitting many more to the privileges of the boarding school, before hearing how large a degree of patronage the friends in America will afford to this object.

We have endeavored, by a most rigid economy, to reduce the expenses of the boarding school, and are in hopes that we shall be able to support a boy for twenty dollars a year,—perhaps less, if the number should be considerably increased. I am happy to add, that the superintendance of both schools, does not require more of my time than that of the boarding school alone did before the present arrange-

ment was made. It is also a source of much satisfaction, that the boarding school is, by the new arrangement, entirely relieved of the expense of even a Burman teacher, while it enjoys the additional advantage of English instruction, with no less of Christian instruction than before.

I hope that before long, I shall be prepared to submit to you a digested plan of enlarged operations in the department of boys' schools; and that the liberality of the American churches will, as usual, be found equal to every reasonable demand upon it, for an object so important as that of raising the cramped and depressed, but powerful intellect of the Burmese youth, to a general knowledge of moral and religious truth.

Mrs Boardman is about commencing a boarding school for girls: but as yet we cannot furnish any details on this subject. As her heart is much set on the object of drawing forth the hidden and smothered intellects of the poor Burman females, and of raising them to a knowledge of God and salvation, of which they are most perfectly ignorant, I have no doubt her endeavors will prove eminently useful.

Let us enjoy a constant remembrance in the prayers of the American churches, that a divine blessing may abundantly rest upon us in all our attempts to instruct this degraded, but dear people.

With our best Christian regards, as usual, I remain, yours in the service of the Gospel. G. D. BOARDMAN.

Rev. Dr Bolles.



From the Spring Hill Female Missionary Society, N. C. to the Editor.

Montpelier, Aug. 20, 1829.

Dear Brethren,

Being associated together, for the express purpose of uniting our feeble strength, to aid in sending a knowledge of the gospel, which is so well calculated to promote the eternal welfare of mankind, to the millions who are yet destitute of the invaluable blessing; we now forward our small mite of *fifteen dollars*, to be used in any of the departments of missionary efforts among the Burmans, in which it may be most wanted. We humbly hope that we are constrained by the love of Christ, and a view of the forlorn condition of

a great part of our fellow travellers to eternity, to accompany our contribution with our earnest prayers, that the Lord of his infinite mercy may be pleased to attend the exertions of his people with a divine blessing, until the rays of the Sun of Righteousness shall enlighten the world. And we cannot but express the satisfaction we should feel, were all the followers of the Lamb, to lay to heart the indispensable obligations they are under, to use all the means in their power to send the gospel to every creature; and to hear of their united exertions in that blessed cause, for which the Saviour suffered and died. If to endeavor to promote the spiritual good of millions of undying souls, be a duty devolving on *any* of those redeemed by Christ from ruin and wo;—then certainly it is incumbent on *all* who profess to be numbered among his people. The sad state of the heathen “lying in wickedness,” demands the combined and unceasing exertions of all who wish well to Zion. It is enough to excite gratitude in every benevolent mind, to contemplate the vast amount of good which has already been accomplished, through the instrumentality of missionary operations. But at the same time, it becomes all the friends of Zion to remember, that very little has been done, in comparison *with what remains to be done*. The heathen in different parts of the world, and in vast multitudes, are living and dying without Christ and without hope; and while that infinite duration on which they enter, will sweep its everlasting rounds, it will bear them still onward upon a boundless ocean of wo. How important, and desirable, it is therefore, that Pastors of Churches, Missionaries of the cross, and conductors of religious publications, should unitedly, and constantly endeavor to impress on the minds of the followers of Christ, every where, the forlorn condition of the heathen, and the duty and importance of sending them the gospel.

Every reflecting mind will readily perceive, that much greater exertions could be made in behalf of a perishing world, than has been done heretofore, could the whole strength of our denomination in this country be combined in this glorious cause. In Burmah, new and important missionary stations might be occupied. The millions of South America, Mexico, China, and Greece, urgently need every possible

with a deep impression of the danger; effort to tend them the gospel. We sincerely hope, that the time is not distant, when all the friends of the Redeemer will feel more deeply interested than ever in this glorious undertaking; when they will use all means in their power, to furnish perishing millions with the bread of life; and their prayers and exertions be constant and unremitted, till the wilderness and solitary places shall be made glad, and the deserts blossom as the rose.

In behalf of the "Spring Hill Female Missionary Society," Auxilliary to the General Convention.

CATHARINE WHITE, *Pres.*
SARAH MONROE, *Treas.*

ENGLISH BAPTIST MISSIONARY SOCIETY.

On the 18th of July, the Baptist Missionary Society held its annual meeting in London, and the scene was most deeply interesting, as it evinced an uncommon spirit of Christian benevolence and liberality in pecuniary aid.

Domestic affliction having prevented the attendance of John Foster, Esq. who was expected to preside, W. B. Gurney, Esq. was called to the chair.

In consequence of a continued excess of the expenditure above the income for the three preceding years, together with a diminution in the receipts for the present year, a debt had accrued of £2000. The announcement of this debt appeared to produce a very general conviction, that some efforts should at once be made to remove this heavy incumbrance; but the result of the meeting exceeded the highest expectation of the Society's most sanguine friends.

Rev. John Dyer, the Secretary, read the annual Report, detailing the Society's operations in the E. and W. Indies, adverting to the death of two missionaries, Mr Burton of Digah, and Mr Chater of Ceylon, and stating the remarkable success of efforts in the West Indies, 12000 negroes being connected with the various churches in the island of Jamaica. The whole was closed by a statement of the deficiency of funds, and a forcible appeal was made to the audience for increased aid.

Various addresses of a highly interesting character were presented, in moving the various resolutions which were offered; and at the close, the Rev. J. Smith, of Ilford, remarked,

that he wished for *deeds* as well as *words*; on which the chairman announced his intention of presenting £200, and presented £100 from his son, and another £100 from a young friend. This was followed by the Treasurer, who presented £300, and engaged to procure £200 more. A great number of liberal contributions were then handed to the platform, and before separating, the sum of £3000 was obtained. During the period of the annual meeting, 14,000 dollars were secured to the society, which awakened devout thanksgivings to God, and inspired increasing hope and joy in the bosoms of his people.

The customary votes of thanks were judiciously dispensed with, from a conviction, that to be engaged in the cause of missions was in itself a sufficient reward.

The Society gratefully notice some of the circumstances attending this unexpected pecuniary aid.

1. This extension of Christian benevolence occurred at a time, when the Society was in a most difficult and embarrassed condition.

2. It was, at the same time, at a period of great commercial embarrassment; thus imitating the Macedonian churches, whose "deep poverty abounded to the riches of their liberality."

3. This great liberality took place without concert or pre-arrangement.

4. There was no particular excitement on the occasion, no sudden bursts of feeling, no sparks of enthusiasm kindled.

5. There was the most ready cheerfulness manifested by the contributors themselves, evincing that they were governed by principle in their liberal benefactions.

This heart cheering and successful effort of our English brethren should awaken increasing efforts on this side of the Atlantic, and lead our churches to devise liberal things, for by liberal things alone can we stand.

ARRIVAL OF MR YATES.

The London Magazines contain a letter from Mr Yates, dated Calcutta, Feb. 5, 1829, giving information of his safe arrival at the seat of his missionary labors. A tremendous storm occurred on the passage, which threatened the vessel with shipwreck. Mr Yates remarks, "After going up, and witnessing the terrific scene, I descended

and with two others who were in my cabin, cried unto the Lord, and he brought us out of our distress. After prayer, I was enabled to sing with composure these lines—

"Begone, unbelief, my Saviour is near,
And for my relief will surely appear;
By prayer let me wrestle, and he will perform,
With Christ in the vessel, I smile at the storm.

His love in time past forbids me to think
He'll leave me at last in trouble to sink;
Each sweet Ebenezer, I have in review,
Confirms his good pleasure to help me quite
through."

"Almost immediately after we had closed these exercises, we heard that the glass had risen considerably, which indicated that the storm would soon subside. This was considered by us as an immediate answer to prayer, and confirmation of the Scripture, *This poor man cried, and the Lord heard him, and delivered him out of all his troubles.* Just as the storm was beginning to subside, our tiller broke, by which the helm became useless, and the ship ungovernable. Had this happened at an earlier period, it was the opinion of the captain, that we could not have been saved.

"From the welcome entrance I have found, I am ready to anticipate a blessing on my future labors. I shall baptize two persons to-morrow; one a native, the other an Anglo-Asiatic."

REVIVALS OF RELIGION.

Extract of a letter from a friend at Society Hill, S. C.

Aug. 14, 1829.

"We have had precious times indeed. The good work still progresses, and additions are making to the church. Over 120 have been added since January last, and there are some candidates now ready to be buried with Christ in Baptism. It is expected our Pastor will administer the ordinance the day after to-morrow. A large proportion of those, who have made a profession, are of the white population."

Intelligence from North Carolina, in a Letter from Rev. J. Monroe to the Editors.

Montpelier, Richmond Co.

N. C. Aug. 20, 1829.

Dear Brethren,

To the praise of the riches of Divine Grace, I have to record, the merciful dealings of the Lord, toward the

Spring Hill Baptist Church in this vicinity. The conversion of *one* sinner, occasions joy among the angels in heaven, and in the hearts of saints on earth. And the joy is proportionably great, when a *number* of rebels are made to submit to the sceptre of the King of Righteousness.

Although not favored with such a copious effusion of the Divine Spirit, as has been enjoyed in different parts of the country, yet a pleasing work of grace has been manifest for some time past. Since the second Lord's day in May, I have had the unspeakable satisfaction of baptizing *twenty-one* professed believers in Christ, who, I humbly trust, will appear one day, as the monuments of superabounding grace. May the work become still more powerful here, and in other places, until the Gospel and its consoling influences shall be felt from pole to pole, and righteousness go forth as brightness, and salvation as a lamp that burneth.

Extract of a Letter from a friend in Ohio, to the Editors.

Delaware, Ohio, Aug. 10, 1829.

"The Lord has been pleased to bless this region, and to cause the desert to blossom; very many who, one year ago, were in the broad road to destruction, have been sweetly forced to embrace the offers of redeeming love. At our monthly meeting, in Sept. 1828, I baptized one. Since that time, forty-six have been added to the church by baptism. Our meetings have been characterized by solemnity and good order; the distress of mourners has, in a few instances, prevented any religious exercises for a short interval—but nothing like confusion—"Twas as the general pulse of life stood still, and nature made a pause—an awful pause, prophetic of her end." At such seasons, the realities of an awful eternity seemed to be spread before the congregation, while anxiety, in *bold relief*, was visible in almost every countenance. Oh, Sir, it has been, and still is, a time of rejoicing; but we weep over many who have been *convicted*, but we fear not *converted*. The greatest number of converts are from ten to twenty years of age; a goodly number from 45 to 50. In a judgment of charity, about one hundred, in this settlement, have been the happy subjects of this revival. A number still linger about *Jordan*, fear-

ing to plunge beneath the rolling wave. Those who have submitted to this heaven-born rite, have, as yet, gone on their way rejoicing. Ohio presents an extensive field—Oh! for more laborers.”

venerable father in the ministry, Rev. Joseph Grafton, by request of the Moderator, delivered a closing address, replete with the most important sentiments, and fraught with appropriate Christian counsel.

BOSTON BAPTIST ASSOCIATION.

This body held its eighteenth Annual Meeting at the Federal Street Baptist Meeting house in Boston, Sept. 16 and 17. The Rev. James D. Knowles delivered the introductory sermon, peculiarly appropriate to the occasion, from Eph. iii. 10. *To the intent that now unto the principalities and powers in heavenly places, might be known by the church, the manifold wisdom of God.* A collection was taken for the families of deceased ministers, amounting to ninety dollars. Dr Sharp was chosen Moderator, Ebenezer Nelson, Clerk, and Henry Jackson, Assistant Clerk. The Association consists of 21 churches, nearly all of which were represented. It comprises twenty-six ordained ministers, and contains a total of three thousand one hundred and fifty-one members, of which one hundred and seventy-nine were added by baptism the last year. The letters from the churches evinced an establishment in the doctrines of grace, a general state of prosperity, and an engagedness in the great and interesting objects in which the Christian community are engaged.

On Wednesday evening, a meeting was held for free conference, on the great subjects connected with the Redeemer's kingdom; and a number of addresses were listened to with deep interest. The nature and importance of revivals of religion, the interesting subject of Home Missions, and State Conventions; the great utility of religious tracts, and the benefits of circulating and reading the valuable religious works which issue from the press, were, with pious zeal, and in an emphatic style, urged on a numerous assembly, and will doubtless be productive of happy results, in exciting an increased ardor in prosecuting objects of usefulness.

On Thursday, at 11 o'clock, the Rev. Mr Warne delivered an interesting sermon, from Psalm cxlv. 10—12; and at 2 o'clock, the business having been closed, the Association adjourned. The

ANNIVERSARY OF THE NEWTON THEOLOGICAL INSTITUTION.

Thursday, Sept. 10th, was the Anniversary of the Newton Theological Institution. The public services were attended at the Baptist Meeting-house, which was filled at an early hour. The following was the

ORDER OF EXERCISES AFTER THE EXAMINATION.

SINGING.

PRAYER.

Essays by the Middle Class.

1. The Use of the Imagination in expounding the Scriptures. J. HALL.
2. Exposition of 2 Pet. i. 20. E. BAKER.
3. Knowledge of the Hebrew Poetry, a Help in the Interpretation of the Scriptures. J. S. LAW.
4. The 'Man of Sin,' 2 Thes. ii. 3. F. MASON.
5. Translation of Psalm cx.; with Remarks. A. MORSE.
6. The Reasonings in the fifteenth Chapter of the First Epistle to the Corinthians. F. A. WILLARD.

SINGING.

Address before the Society for Missionary Inquiry. H. FITTZ.

SINGING.

Essays by the Senior Class.

1. The Babylonian Captivity. W. W. HALL.
 2. The Christian Minister's Motives to Diligence. B. C. WADE.
 3. Rise of Papal Power. H. FITTZ.
 4. The Critical Study of the Bible the vital Part of a Theological Education. W. HAGUE.
- Prayer, Singing, and Benediction.

At the close of the services, Professor Chase delivered to the Senior Class certificates of their commendable deportment, and of their regular discharge from the Institution, to enter on the active and highly responsible

duties of the Christian ministry. He addressed them in a dignified, affectionate, and paternal manner, well calculated to awaken a tender recollection of the interesting scenes through which they had passed during their theological studies, and to make indelible impressions on their minds of the elevated services and pious efforts which should occupy their future years, till they shall meet the general assembly and church of the first born in heaven.

The compositions, which were read by the students, were listened to with fixed attention; and they manifested, on the part of the young men, talents and industry, and reflected honor on their instructors. The Trustees of the Institution—its pious and liberal patrons—the friends of our churches, and the friends of evangelical truth in general, could not fail to offer thanksgivings to God and cherish elevated hopes, in witnessing the gratifying progress of this interesting Institution. To furnish to candidates for the ministry, such advantages as are here presented, many departed fathers prayed, and toiled, and furnished contributions; and it is earnestly hoped that succeeding ages may derive all the benefits from the Institution, which have fondly been anticipated.

The next term in this Institution, will commence on Friday, 23rd of October. Persons who are intending to enter, should present themselves on, or before, that day. For the information of such, the following articles are here inserted from the Rules and Regulations of the Institution.

‘1. The Institution shall be adapted to the instruction of graduates and others, whose attainments enable them, along with graduates, to proceed profitably in theological studies.

‘2. It shall be open for the admission of those persons only, who give evidence of their possessing genuine piety, with suitable gifts and attainments, and of their being influenced by proper motives in wishing to pursue theological studies, and who, moreover, present certificates from the churches of which they are members, approving of their devoting themselves to the work of the ministry.’

After the ensuing year some acquaintance with the Hebrew language, will be required in order to entering the Institution. For, and after, the year 1830, candidates for admission will be expected to have studied Professor

Stuart’s Hebrew Grammar, and forty pages of the Hebrew Chrestomathy by the same author.

MASSACHUSETTS BAPTIST EDUCATION SOCIETY.

The Massachusetts Baptist Education Society has been for a number of years in successful operation, and a large number of young men have been assisted by its funds to obtain an education for the Christian ministry, who are profitably occupying fields of labor in different sections of our country. The increasing number of applicants, however, have exhausted the funds of the Society, and two thousand dollars debt has been incurred. The Executive Committee, conscious of the Macedonian cry from all parts of our country, and deeply impressed with the importance of giving the advantages of education to those who are coming forward in the ministry, invited by circular letters, a meeting of numerous friends through New-England, to devise means for more enlarged operations. A large collection of friends accordingly assembled at the vestry of the First Baptist church in Boston, Sept. 15, on the evening previous to the meeting of the Boston Baptist Association, to deliberate on the subject. Rev. Joseph Grafton was chosen Moderator, and Mr N. R. Cobb, Clerk.

Rev. Henry Jackson, Corresponding Secretary, gave a succinct statement of the progress of the Society, the benefits resulting from it, and its present means, consisting of donations and collections, besides a fund which yielded about nine hundred dollars per annum, and exhibiting a present balance of about two thousand dollars against the Society. Dr Wayland, Rev. E. Nelson, Prof. Chase, and a number of others from the various States in New England, gave most animating addresses on the occasion, and produced a deep and awakened interest on the subject, which will undoubtedly lead to the most happy results, and furnish for the important object more ample resources. It was

1. *Resolved*, That it is the duty of the Baptist denomination to make vigorous efforts for enlarging the means of educating young men called to the Christian ministry.

2. *Resolved*, That the Trustees of the Massachusetts Baptist Education be requested to procure an alteration in their charter, so as to embrace at least New England.

3. *Resolved*, To take immediate measures to liquidate the debt of the Society.

Dr Sharp proposed, in behalf of the Charles-Street Baptist Church in Boston, to furnish two hundred and fifty dollars, provided the two thousand were procured in ninety days. Various other donations and subscriptions were also obtained. It is earnestly hoped, that many friends who were not present, will forward liberal donations to the object.

The executive Committee were authorized to procure a modification of the charter, so as to embrace an enlarged plan of operations, and the Trustees adjourned to meet at the sitting of the Massachusetts Baptist Convention at Newton, on the 29th of October. The importance of the subject, it is most ardently hoped, will deeply awaken an interest in the community, and lead to the obtaining of funds, as ample as the exigency of the case requires.

PROGRESS OF TEMPERANCE.

It must be highly gratifying to the friends of total abstinence from ardent spirits, to witness the efforts that are constantly increasing through all our States, for the suppression of intemperance. Religious associations and churches are now exerting their influence on this important subject. The Boston Baptist Association, at its recent session, adopted the following resolution:

“*Resolved*, That we are gratified with the success which has attended efforts to promote Temperance; and that we recommend that the Churches as Temperance Societies, and their members as individuals, adopt such measures as shall secure universal and entire abstinence from inebriating liquors.”

ORDINATIONS, &c.

May 20, Mr Ebenezer Mirick was ordained as an evangelist, at Sedgwick. Sermon by Rev. James Gilpatrick.

July 29, Rev. G. F. Davis, late of South Reading, was installed pastor of the Baptist Church at Hartford, Con. Sermon by Rev. Howard Malcom, of Boston.

Aug. 12, Rev. S. S. Mallory was installed pastor of the Baptist Church in Willington, Con. Sermon by Rev. G. F. Davis.

May 28, Mr George Catt was ordained pastor of the Baptist Church in Brooklyn, N. Y. Sermon by Rev. S. H. Cone.

Aug. 18, Professor Whitman, of the Hamilton Institution, was ordained as an evangelist. Sermon by Rev. Nathaniel Kendrick.

Aug. 18, Mr Edward Mitchell was ordained as an evangelist, at Hanover, N. H. Sermon by Rev. Ira Person, Newport, N. H.

Sept. 9, Mr R. E. Pattison was ordained pastor of the 2d Baptist Church in Salem. Sermon by Rev. Jonathan Going, of Worcester.

MEETING HOUSES OPENED, &c.

July 4, The corner stone of a new Baptist Meeting-house was laid in Jaffrey, N. H.

Aug. 2, A new Baptist Meeting-house was opened in Mott Street, New York, by the church under the pastoral care of Rev. Samuel Eastman.

Aug. 10, Religious services were attended at South Boston, at the commencement of raising the frame of the Baptist Meeting-house for the Branch Church, located in that section of the city. Prayers were offered by Rev. Mr Grosvenor, and an address was delivered by Rev. Mr Knowles.

Aug. 11, The corner stone of the Mariner's Church, in Boston, was laid, and an address delivered by Rev. Dr Jenks.

Aug. 12, A new Baptist Meeting-house was opened at Northeast, Dutches Co. N. Y. Sermon by the pastor, Rev. Thomas Winter.

Aug. 20, A new and commodious Baptist Meeting-house was opened, and a Church constituted at Augusta Centre, Oneida Co. N. Y. Sermon by Rev. Elon Galusha.

Account of Moneys received by the Treasurer of the Newton Theological Institution, viz.

Lewis Fisk, Lowell, - - \$5,00	Sally Morrill, Lowell, - - 1,00
Elisha Hathaway, do. - - 2,50	Louisa Bailey, do. - - 1,00
M. M. Tewksbury, do. - - 5,00	Abigail Seaver, do. - - 1,00
Timothy Bailey, do. - - 2,00	Deborah Kimball, do. - - 1,00
Wm. Wentworth, do. - - 2,00	Elizabeth Vickery, do. - - 1,00
Silas Dean, do. - - 2,00	Jane Moore, do. - - 1,00
Jona. Crane, do. - - 2,00	Julian Lewis, do. - - 1,00
John Chase, do. - - 2,00	Ann Chapin, do. - - ,50
A Friend, do. - - 2,00	Lavina Rice, do. - - ,50
S. S. Richardson, do. - - 1,00	Rebecah Prescott, do. - - 1,00
Esther Oivver, do. - - 5,00	J. C. Morrill, do. - - 2,00
Ann Parks, do. - - 1,00	Soplia Rice, do. - - ,50
L. Keyes, do. - - 1,00	— \$51,00
Sally Penein, do. - - 1,00	Josiah Bacon, Esq. Newton, - - 10,00
Dolly Churchill, do. - - 1,00	A Friend, Framingham, - - 1,00
Miriam Smith, do. - - 1,00	Widow's Mite, by Rev. J. O. Choules, 10,00
Eunice Robbins, do. - - 1,00	Sundry Individuals, by do. - 6,00
Lucy Rowe, do. - - 1,00	Rev. H. Archibald, by Rev. J. Going, 2,00
Ann Prentis, do, - - 1,00	LEVI FARWELL, <i>Treas.</i>
Betsy Osgood, do. - - 1,00	

Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination in the United States, for Foreign Missions, from July 22nd, to Sept. 24th, 1829.

From the Oliver street, N. Y. Bap. For. Miss. Soc. contributed by Dea William Colgate, for the support of Moung Ing, (a native Burman preacher) from July 4, 1829, to July 4, 1830, per Rev. S. H. Cone, - - 100,00	From Norman Warriner, Esq. Treas. of the Evangelical Benev. Soc. in the westerly part of Massachusetts, per Rev. J. Going, to be appropriated as follows. Viz.
From Sunbury Fem. Cent Soc. (Geo.) by Rev. H. J. Ripley, per Mr E. Lincoln, - 61,00	General purposes, - - 14,34
From Rev. Jesse Mercer, Washington. Geo. to aid in the translation of the Scriptures, and their publication in Burmah, per Mr E. Lincoln, - - 50,00	Burman Bible, - - 10,00
From Rev. Levi Willard, Treas. of the Miss. Soc. connected with the Dublin N. H. Association, per Robert Pratt, for the Bur. Miss. 48,00	Burman Missions, - - 54,15
From the Baptist church in Troy, N. Y. per Rev. S. H. Cone, - - 10,00	Indian Schools, - - 3,16
From the Saratoga Bap. Association, per Dea. I. A. Waterbury, Treas. for the Bur. Miss. 90,00	Foreign Missions, - - 13,50
From the Fem. Miss. Soc. of Saratoga Springs, being a donation for the Burman Miss. per Miss Sarah Wayland, - - 10,00	— 95,15
From a lady at Saratoga Springs for the Burman Bible, per Mrs Wayland, - - 4,00	From Mrs Eliza Carter, Scottsboro', Geo. for printing the Burman Bible, per Rev. N. Davis, - - 5,00
From Elder James Shannon, pastor of the Bap. church, Augusta, Geo. to aid in publishing the Bible in Burmah, - - 50,00	From Rev. Otis Converse, Treas. of the Worcester County Baptist Char. Soc. 100,00
From W. H. Turpin, Esq. Augusta, Geo. to aid in publishing the Bible in Burmah, - 50,00	From Do. for the Bur. Schools, 1,00
From the Lake George Association, per Norman Fox, Corresponding Secretary, - 5,00	From Do. for publishing the Bible in Burmah, - 34,41
From the Spring Hill Fem. Miss. Soc. Richmond County, N. C. Catharine White, President, Sarah Monroe, Treasurer, - 15,00	— 135,41
From Mr Samuel Millard, for the Bur. Miss. 5,00	From the Bap. church in Situate, (1 dollar of which was from Francis Mason, and 1 doll. from Rev. Warren Bird, of Foxboro') for Burman Mission, by Mr H. White, per Mr E. Lincoln, - - 8,07
From Mrs Olive Paine of Ward, to be appropriated to the support of Female Schools in Burmah, per Rev. C. P. Grosvenor, - 10,00	From the Leyden Association, for Bur. Miss. per Mr. Thompson, - - 25,00
From a friend to the Indians, to assist in publishing the Scriptures for the Cherokees, 10,00	From the Female Miss. Soc. Sardinia, N. Y., 8,00
From Elder Drake, Ohio, for printing the Burman Bible, per Rev. Irah Chase, - 10,00	From the Female Miss. Soc. Eden, N. Y. - 7,54
From Rev. Charles Tupper, of Nova-Scotia, per Mr E. Lincoln, - 31,30	From the Holland Purchase Baptist Association, being a Collection at the annual meeting, Aug. 27, Aurora, N. Y. by Rev. W. Metcalf, per Mr E. Lincoln, - - 12,46
Less, exchanging the money, - 1,86	From John Gray, - - 5,00
— 29,44	„ William Furgerson, - - 5,00
HEMAN LINCOLN, <i>Treasurer.</i>	„ T. Cathcart, - - 2,00
	„ Peter Norton, - - 2,00
	„ P. Norton, - - 5,00
	„ A Female Friend, a piece of gold, the worth of which to be equally divided, in support of the Burman Mission and Tracts in Burmah, by Presbury Norton of Tisbury, per Mr E. Lincoln, 6,30
	— 25,30

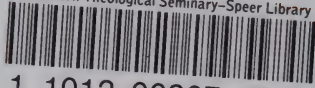
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